

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

THE WORLD TO COME.

By Bowring.

It all our hopes and all our fears
Were prisoned in life's narrow bound;
If, travellers through this vale of tears,
We saw no better world beyond:
O what could check the rising sigh,
What earthly thing could pleasure give?
O who would venture then to die—
O who could then endure to live?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead;
Where not a sunbeam breaks the gloom,
And not a flower smiles beneath;
Who could exist in such a tomb—
Who dwell in darkness and in death?

And such were life, without the ray
From our divine religion given;
'Tis this that makes our darkness day;
'Tis this that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from a world to come

JERUSALEM.

From Dr. Richardson's travels in the Holy Land.

Jerusalem was the brightest of all the cities of the East, and fortified above all other towns—so strong, that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, "surely we have had God for our assistance in the war; for what could human hands or human machines do against these towers?" It is no other than God, who has expelled the Jews from their fortifications. Their temple was the richest in the world—their religion was the purest—and their God was the Lord of Hosts. Never was there a people favoured like their people. But they set at nought the counsel of their God—trusted in their walls—and walked after the imagination of their own hearts: their city was given up to the spoiler—the glory departed from Israel, and the sceptre from Judah—the day of vengeance arrived—and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own—unmolested, persecuted, plundered, & reviled; like the ruins of a blighted tower, whose fragments remain to shew the power that smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth, in the midst of their prosperity to recognize the hand from which their comforts flow!

It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome, or of any other city which the world ever saw. There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and depth, a breadth and length, that angels cannot fathom: their whole history is a history of miracles. The precepts of their Sacred Book are the most profound, and the best adapted to every situation in which man can be placed; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity; and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah.

Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest, by awakening their cupidity, some vile indefensible plot should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house ever a ruined foreground; and up an awkward stair, constructed of rough unpolished stones, that totter under the foot: but

it improves as you ascend; and, at the top, has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you: the visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians.—The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. The difference of manners arises from many of the Jewish families in Jerusalem having resided in Spain and Portugal, where the females had rid themselves of the cruel domestic fetters of the East; and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter.

It was the Feast of the Passover, and they were all eating unleavened bread: some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem: it is very insipid fare, and no one would eat it from choice.

For the same reason I went to the Synagogue, of which there are two in Jerusalem, although I only visited one.—The form of worship is the same as in this country, and, I believe, in every country, which the Jews inhabit. The females have a separate Synagogue assigned to them, as in the Synagogues in Europe, and, in the Christian churches all over the Levant: they are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on a Sunday, that is, the Friday night or Saturday morning, after they are married; and, being thus introduced in their new capacity, once a year is considered as sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian Establishments, the Jewesses trust more to the prayers of their priests than to their own. The Synagogues in Jerusalem are both poor and small; not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions; and to see performed before your eyes that ceremonial worship, by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence; this is the manner in which the God of Heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the Oracles of God; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city; and on the Rock of Zion, God's Holy Hill, to sing a Psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart. The vital history of the Christian Faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his ancient people shall join the song of Moses to the song of the Lamb; and, singing Hosannah to the Son of David, confess His power to save.

CAUSE OF THE JEWS.

From Israel's Advocate.

LETTER FROM COUNT VON DER RECKE.

The following communications were addressed by Count Von Der Recke to Mr. Jadownicky, who translated them from the German, and transmitted them to the board of directors of the American Society for Meliorating the Condition of the Jews. They will be read with interest and pleasure by

Christians, and by every reflecting and benevolent Jew. They are a triumphant refutation of the charge, that all plans to improve the spiritual condition of that interesting portion of the human family, are visionary. Something it will be seen, has already been done, and through the instrumentality of a single individual; and if Christians more generally harmonized on this subject, and manifested more of the zeal and enterprise of this benevolent nobleman, we should, with the blessing of God, soon see greater things than these. The believer in Old Testament Prophecy did not, indeed want this proof, that Jew and Gentile can be associated together in one fold, under one shepherd. Infidels alone deny this. Yet it must encourage his heart, and strengthen his hands in his efforts to graft the branch which has been broken off into the olive tree. Such things partially realize the visions of the seers, and cherish the joyful anticipation of that day, when the Jews shall be brought in with the fulness of the Gentile nations.—Ed.

Dusselthal, April 11, 1823

DEARLY BELOVED FRIEND

My thoughts and my heart have often been with you. I have almost incessantly accompanied you with my prayers. Your letters have exceedingly comforted my heart and have given to my gloomy life of faith, hours of sunshine, and oftentimes new courage in the great field of labours. Daily I intended to write to you, frequently I commenced a letter, but continually interrupted, it remained unfinished. I desired to give you all the details of our proceedings here, but was prevented until now by the great pressure of business in the concerns of the establishment. I cannot tell you how many difficulties the work at Dusselthal had to encounter before it became, in some degree, according to my wishes. I took possession of Dusselthal in the month of April last, without having a single individual in whom I could confide; but I struggled through, in the sure and joyful confidence that the Lord would not forsake me. In the day time all the external concerns of the asylum laid upon me, and in the evening and night I answered the most necessary letters, until I sank down through fatigue. Yes, my dear friend, I cannot tell you how difficult it was for me to endure in these troubles; and besides all this, I had many afflictions and persecutions, and that from Christians. In this situation I indeed wanted spirit and inclination to write to you. For joyful news I could not give; and thus I waited in hope of better times. These are now appearing as a reward and triumph of faith, which you will see from the statement and view of our establishment, which I have annexed to my letter, for the information of your society.

All the Jewish youth I have here, are in the right way not only to become real Christians, but also active mechanics. Besides them, there are here three Jewish girls. One young man more has just come, and many others are on their way hither. Mr. Simon, from Arolsen, a licensed preacher, who is living with me, was also a Jew, but was baptized when young. He is a humble devoted disciple of Jesus, and a faithful witness and teacher of the truth to the Jews under my care.

Your letters and communications I have duly received, and I fervently thank the Lord that he has heard my prayers, been with you, and given you wisdom and grace when you were in need of them. May he be still with you and bless you, according to the riches of his goodness. To excite an interest for the cause of the Jews in Germany also, I publish your communications by extracts. I have also issued addresses to all benevolent associations in Germany, for co-operation in our work at Dusselthal. We are already pretty numerous here. About eighty christian children of both sexes, among whom the grace of God is richly displayed, live happy and contented in our asylum. With the Jews of the institution, we are something like 120 persons, to whom the hand of the Lord gives, out of his free grace, daily bread, and to whom, Oh, admire his mercy! to whom unto this time no good thing has been wanting. True, I live here entirely separated from my parents and family, but amidst such immensely great labours that I have no time, either to mourn my separation or to feel my desolated situation.

If the establishing of a Jewish settlement in America goes on so favourably as a beginning has been made, I shall continue in

my endeavours of preparing settlers for that station; omit the erection of houses for individual Jewish colonists around this place, but teach them the art of cultivation; and enlarge the work-shops and prepare useful mechanics. I expect daily brother Mare from Frankfort, to preside over an institution established not long since at Stockamp, a little estate of mine in this vicinity; the object of which is to educate such of the Jewish converts as have talents for the gospel ministry, for teachers of schools and for missionary labours. Mr. Simon, who came here with his good lady in May last, from Rotterdam has been living at Stockamp since that time. He is now gone to his old father, the Rabbi at Slopna in Poland, and to preach the gospel to him; and he intends to embark for America next year, together with twelve young Jews. All my friends desire to be affectionately remembered to you. They have not forgotten you in their prayers before the throne of grace. Let this encourage you in your labours for the good of your brethren, according to the flesh. Yes, my dear friend, let us continue to labour while it is day, looking to heaven for a divine blessing upon our small endeavours to meliorate the condition of the ancient covenant people.

Farewell, my dear friend and brother, Jesus be with you, and bless you richly. Remember me most cordially to brother Frey, and give my best respects to all the members of the Board. In the arms of love I embrace you as my brother in the Lord.

A COUNT VON DER RECKE & VOLLMANNSTREIN.
Note.—Mr. Simon, of Arolsen, and Mr. Simon of Poland, are two distinct persons.—Translator.

From the New York Observer.

Extract of a letter to the Rev. Mr. Frey of this city, by Mr. C. G. Petri

The author of the following letter, a translation of which, we present our readers; is by birth a Jew, who embraced the Christian faith in company with Mr. Jadownicky. Soon after their baptism at Frankfort, Mr. Petri accepted an invitation to preach the Gospel to his Jewish brethren in Westphalia. We see strikingly exposed in this letter, one of the obstacles to the conversion of the Jews. It is imprudent for them to make a public profession of Christianity, until they can find employment in the christian community; and such are the difficulties and delays often attending this, that multitudes, it is reasonably believed, secretly embrace the christian faith, while they professedly adhere to Judaism.

Hamburg, July 22, 1823.

"Last summer I travelled through the kingdom of Hanover, and not without a blessing to our brethren. In the spring of this year, I received a commission at Detmold, where I reside, to proceed to this place, (Hamburg,) and to labour amongst my brethren; and I cannot praise enough the grace and mercy of the Lord, that he used me here as an instrument whereby more than twenty souls have been brought to the knowledge of their sins, as well as to know that rest and peace are only to be found in Christ Jesus.—For three of these wandering sheep of the fold of Israel, I found ministers, from whom they are receiving instruction, and are preparing for baptism. The rest are obliged secretly to praise and honour the Lord for his grace manifested unto them, but will make a public profession as soon as their circumstances will permit. It appears to me very certain, from the exertions and love of the Christians in Europe, for the salvation of Israel, as well as from the agitation and commotion of the dry bones, that the dawn of Israel's salvation has commenced. Let us therefore, not cease in our prayers and exertions, that soon the Sun of Righteousness may appear for the salvation of Israel.

"In the Northern part of Europe, especially in Prussia, great zeal is manifested by Christians to promote the conversion of the Jews. A society is established in Berlin, and there are also five auxiliary societies; one of which, I was the instrument, by the assistance of the Lord, of forming in Westphalia. In Dresden the capital of Saxony, is a Society which is connected

with an institution for children. In Hanover, I took great pains to form a Society, but could not find a sufficient number of persons friendly to the object. This is the case also in Hamburg, where I have resided two months, and shall return to Detmold. I have made efforts to establish a society to defray the expenses of the passage of the Jews emigrating to America, but have not been able to succeed. It is highly desirable that agents from America should be employed to visit Germany, and establish Societies expressly for this purpose."

Extract of Bishop Horsley's Sermons

It should be the rule with every one who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is with the passages in which the subject is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references in the Bibles of the larger form. It were to be wished, indeed, that no Bibles were printed without the margin. It is to be hoped that the objection obviously arising from the necessary augmentation in the price of the book, may sometime or other be removed by the charity of religious associations. The society for the Promotion of Christian Knowledge could not more effectually serve the purpose of their pious institution, than by applying some part of their funds to the printing of Bibles, in other respects in an ordinary way, for the use of the poor, but with a full margin. Meanwhile those who can afford to purchase the larger Bibles should be diligent in the improvement of the means with which Providence has furnished them. Particular diligence should be used in comparing the parallel texts of the Old and the New Testaments. When you read the Old Testament, if you perceive by the margin, that any particular passage is cited in the New, turn to that passage of the New to which the margin refers, that you may see in what manner, in what sense, and to what purpose, the words of the more ancient are alledged by the later writer, who, in many instances, may be supposed to have received clearer light upon the same subject. On the other hand, when in the New Testament you meet with citations from the Old, always consult the original writer, that you may have the satisfaction of judging for yourselves, how far the passage alledged makes for the argument which it is brought to support. In doing this you will imitate the example of the godly Jews of Berea, which is recorded with approbation in the Acts of the Apostles, who, when Paul and Silas reasoned with them out of the Scriptures of the Old Testament, clearly setting before them the prophecies concerning the Messiah, and the accomplishment of those prophecies in Jesus, whom they preached "searched the Scriptures daily, whether these things were so. These Berean Jews compared the parallel passages of St Paul's oral doctrine with the written Scriptures of the Old Testament. And we now should with equal diligence compare the written doctrine of St. Paul, and of his fellow labourers, with the writings of the Old Testament. It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing he will become learned in every thing relating to his religion in such degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God. He may safely be ignorant of all philosophy except what is to be learned from the sacred books; which contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history except so much of the history of the first ages of the Jewish and of the Christian church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit

by which these books were dictated; and the whole compass of abstruse philosophy and history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible thus studied will indeed prove to be what we Protestants esteem it, a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.

ON THE READING OF NOVELS.

Since my connexion with the church of Christ, my opinion has frequently been asked concerning the use of novels. Professors of religion have enquired whether their influence upon the mind was of a prejudicial nature. The reading of a story, say they, which we know is not founded on fact, certainly cannot injure us; it serves to revive our spirits when we probably would be idle, and gives us a relish for works of taste.

That professors of religion should thus argue, does to me appear strange. That they who profess to have tasted of the good word of life, should speak in this way, is really "passing strange." We should be led to conclude that the professions of such persons were vain, were it not that we make allowance for their want of experience in these matters. There is probably no kind of reading that produces more unhappy effect upon the younger part of the community than that of these generally pestiferous books. Take but a transient view of their nature and tendency. The exaggerated descriptions of life which they present; the duplicity and intrigue which are generally exhibited in them, cannot fail to produce unhallowed feelings. What would we think of one, who for the sake of gratifying the taste, would take some slow palatable poison whose effects were sure and certain, but tardy in being produced, and who, when admonished of the danger, would tell us that it was very pleasant, and it served to give him a relish for refining things? We would be compelled to esteem him out of his senses—absolutely deprived of reason.—Yet these or similar are the arguments which are often used in defence of the use of that moral poison served up in novels.

What professor of religion, let me ask, can lay down a work of the kind alluded to, and betake himself to private prayer? Who can ask the blessing of God upon the perusal of a such a book? And what child of God is there who would do that which he cannot ask the blessing of God upon? Can a man take fire in his bosom and not be burned? Satan and his emissaries are very active. Not content with exercising their subtlety upon the votaries of the world, they strive to draw even the professors of the religion of Jesus from the standard of their Master; and presenting themselves in a pleasing form, they make their first attack with success. When this is done, it prepares the way for something further, until the rod of the Almighty drives them back with repentings; or they sink no more to rise. The first step in a religious decline is always the most important. When once Christians indulge in the follies of the world, we know not where the stopping point may be.

The gospel directs to be always pressing forward toward the mark for the prize of the high calling of God, in Christ Jesus. To mingle not with the world—"to keep our garments unspotted from the world." To set a good example to those around us, "to let our light shine before men," every Christian professes to have the promotion of religion in his own heart and in the world, as an object before him.—Can any Christian read the paltry trash that we speak of, while these things are his professed objects? Certainly not. Whatever tends to impede the growth of grace in our own hearts should be avoided and forsaken instantly.

[Rel. Rem.]

RETROSPECTION.

Extract from a sermon, delivered at the Amherst Collegiate institution, May 31, 1823, by Rev. Edward Hitchcock, pastor of the church in Conway.

There is a season, which not improved, will be remembered with bitter anguish in the hour of sickness and death. It is the time when a man is specially awakened by the Spirit of God. Perhaps it was during a revival of religion around him, when an arrow from the quiver of the Almighty reached his heart. A louder voice than ever he had heard before, calls him to repentance. Eternity opens before him with all the distinctness of a sensible object; and as he looks into the holy abode of God and angels, he perceives himself unfit for their society; and as he casts his eyes downwards into the world of woe, he

realizes that he must soon sink into its gloomy recesses, unless God, in his sovereign mercy, convert him. For he now discovers that in him, that is, in his flesh, dwelleth no good thing, and that he has the carnal mind which is enmity against God. A thousand motives, therefore, now crowd upon him from heaven above and hell beneath, and urge him to take hold of the righteousness of the Saviour. But his proud heart, although on the rack of conviction, refuses submission to the terms of God's appointment. He spurns away from him the Spirit of God, and rushing into the vortex of the world, drowns all his anxiety and fear, and hardens his heart in worldly mindedness or scepticism. But the strong arm of sickness & death breaks at last the delusion in which he slumbers. And no longer can he hide from himself the cutting recollection of that day, when Almighty God specially awakened him from the slumbers of sin, and urged him to make him a new heart and a new spirit. Now every circumstance connected with that solemn hour come up fresh in his memory.

The very words that awakened him; the countenance of that Christian friend, or teacher, whose voice pierced to the dividing asunder of soul and spirit, and proved a discernor of the thoughts and intents of his heart; that closet, where in the anguish of his heart he poured out his soul in prayer; that praying circle of friends, so solemn and so solicitous for his welfare; that meeting of anxious inquiry, where he met others groaning like himself under the load of sin, and a thousand other circumstances now return upon his soul as if they were again present. And the thought that this opportunity was suffered to pass unimproved, that all these motives were resisted, that the Holy Spirit was insulted, and his warnings disregarded, hangs on his soul with the weight of a mountain, sinking him down into the depths of despair. For he now fears, and justly fears, that the special call God then addressed to him was the last that he will ever offer, and that in turning a deaf ear to it, he has madly thrown away all heaven and inherited hell as his everlasting portion.

And there is frequently a contrast that increases the bitterness of this retrospect. This sinner remembers others, who were his companions at the period of his convictions, and who were awakened and hopefully converted to God. While he has lived only to harden in sin, he has seen them advancing from year to year in the path to heaven, and gradually ripening for eternal glory. These look back upon the same scenes with pleasure, which to the man who neglected them, appear full of anguish and terrible as Medusa's bristling head. His companions recall with satisfaction all the circumstances of those days when the arrows of the Almighty were within them: for they listened to the voice of instruction and bowed to the will of God; and the wormwood and the gall, which they tasted for a season, were succeeded by the bread of heaven and the water of life. A view of the past, a remembrance of their conversion from the enemies to the friends of Jehovah, inspires them with peace and consolation when they turn their eyes upon the future; and the hope of having passed from death unto life in former days, is an anchor to their souls in the tempestuous hour of dissolution, and enables them to lift up their heads with joy, knowing that their redemption draweth nigh. The contrast between these happy souls and his own, awakens in the sinner's bosom, in his last days, the horrors that await him in eternity.

From the Religious Intelligencer.

REVIVAL OF RELIGION IN BOZRAH CONN.

In the first part of the account of this revival, we are informed that in the North West section of Bozrah, is a village in which is a manufacturing establishment. This is situated about two miles from any stated place of worship. It has been the design of the proprietors that special regard should be paid to the instruction of the children and youth attached to the establishment. Accordingly a good school was kept ten months in the year; a Sabbath School was also kept, and in addition to this, a regular course of worship was instituted in the village on the Sabbath—These means were blessed, and in 1821 a revival was experienced in which 20 were hopeful converts; but in a short time the Spirit was withdrawn.

The effect however of the work was very happy and lasting on the inhabitants; social meetings continued solemn; children and youth were more faithful in their

employments, and not the least difficulty was known to have existed between any of the inhabitants, including the children, for about nine months.

Social meetings, with the addition of a Bible class for the young people, were continued as usual, until early last spring, when a work of divine grace commenced in Lebanon, about four miles from the factory, some of the inhabitants visited the place and two individuals were impressed. Some extra meetings were appointed. About the first of April, the Rev. Mr. S. an evangelist, held a meeting about a mile from the factory; numbers from the village attended; several were impressed, and Mr. S. was invited to appoint a meeting at the factory. From that time he continued pretty constantly for two or three weeks in the village; his labours appeared to be peculiarly blessed and were accompanied with the power of the Spirit; about forty were more or less anxious, and more than thirty have expressed hopes in the mercy of God. Rev. Mr. A. invited Mr. S. to labor with him in his society generally, and he continued for the most part of the time for several weeks, in various parts of the town. Many were awakened, and a considerable number expressed hopes of a saving change. But the good work appeared to be greatly hindered, from the coldness of some, the decided opposition of others, and the want of a systematic course of gospel means. As a part of the fruits of the revival, forty-eight have been admitted into the Congregational Church under the care of the Rev. Mr. Austin, and some others are expected to come forward. About twenty will probably be added to the Baptist Church, under the care of the Rev. Wm. Palmer, and some have joined the Methodist classes.

That kind of preaching and exhortation which appeared to be accompanied with the special agency of the Spirit, was the exhibition of the divine law, in all its purity and terrors; the sovereignty of God in dispensing his special favours; the total depravity of the hearts of impenitent sinners and their determined opposition to the terms of the gospel; the all sufficiency of Christ and the freeness of his salvation for the returning penitent; the necessity without delay of repentance towards God and faith in the Lord Jesus Christ; the great danger of being left to hardness of heart and blindness of mind without immediate submission. When awakened sinners were flattered that they were in a good way, while impenitent, it generally abated their anxiety, but when they were told God was right in his requisitions and that they were stubborn and rebellious, and were urged at once, to give up their opposition and flee immediately to Christ, it generally deepened their convictions, until they hopefully submitted.

The meetings during the awakening were still and awfully solemn; they appeared to express a present God, and the operations of his Holy Spirit; and to his name be all the glory.

The writer has particularly mentioned the revivals in the Manufacturing establishment, because that manufacturing are rapidly increasing in the country, hoping that these remarks will encourage ministers and pious people to visit and labour among them. The number of inhabitants usually attached to the manufactory in Bozrah, are about one hundred and fifty; between seventy and eighty are fourteen years of age and upwards, more than sixty of whom are either professors or expressing hopes of a saving change of heart.

REVIVAL IN BALTIMORE.

A friend has favored us with the perusal of a letter from Baltimore containing some intelligence relative to the revival in that city. It is said to be confined to the 3d Presbyterian church; and is very powerful in its operations. "The spirit of God," (says the letter) has been at work in this small assembly for some time." On the evening of the 15th inst. at the stated weekly lecture its operations were very apparent, and very powerful. Many who on the evening referred to, came it is thought, only to be seen, were heard "crying out to God for mercy;" and one sister while just beginning to find hope herself was heard pleading with another "to give up her heart to God." The meeting was very solemn. The letter does not mention the number under serious impressions; it is presumed, the number cannot yet be ascertained, as the revival appears to be in its infancy.—It is to be hoped that the other churches of the city may catch the heavenly flame. Car. Mss.

For the Christian Repository

THOUGHTS ON CHRISTIAN BENEVOLENCE.
The Son of God always went about doing good.

The scorn and opposition of men, instead of making him desert his benevolent designs, only tended to increase his ardor in his work, and stimulated him to higher degrees of compassion to the souls of men. Never was benevolence exercised towards the salvation of fallen men, but it met with something to impede its activity. Satan, and the world, are uniformly and constantly in league against it: and even good men themselves, who possess this principle in reality, but in a very inferior degree, are apt to call it wildfire and enthusiasm. Because it rises above their standard, they miscall it, and endeavour to obstruct its operation, as if nothing was excellent but what was done in their way!—as if wisdom was theirs, and it would die with them—“*These measure themselves by themselves, and are not wise.*” But true benevolence will break thro the fetters of prejudice, and trammels of bigotry. It loves good men with all their infirmities, and rejoices in the cause of Christ, tho managed by men having many imperfections. If Christ is preached—if souls are saved—if religious intelligence is circulated, the benevolent man will be glad. He is of no party, as to the blessed principle. He reckons it his duty doubtless, to prove all things, and *hold fast what is good*: to sacrifice truth to none upon earth. But still he rejoices when Christ is glorified in the salvation of sinners; whether among the Presbyterians, Baptists, Methodists or Episcopalians; whether in Greenland or in Wilmington; in Otaheite or in Philadelphia; whether by means of a Bishop, or a Presbyter, or a Layman. The scope of his exertions is the good, the real good of men; and till that be attained, he is not at rest. He will devise many schemes to impart happiness to a solitary individual of God’s rational offspring; and when he is assured that, that felicity is imparted and enjoyed, he possesses more joy than tho he had all the gold of Peru and all the diamonds of Golconda. True benevolence is not affected with opinions of men, nor ceases to operate tho it should meet with an unworthy requital. It flourishes oftener in the shade, than in the sunshine of worldly favor and approbation. Nothing is more agreeable to its genius, than to love enemies, and to pray for those who despitefully use it; and when it is threatened with destruction, it will say, as *Themistocles* said to one who threatened to strike him for an advice that ultimately saved his country, “*strike if you hear me*”—“*approach me, call me an enthusiast, a madman, a hypocrite, a devil, only hear me—Be wise and mind the one thing needful.*”

Our benevolence is to be exercised in a prudent manner. We are not to be ostentatious, nor blow a trumpet when we confer a kindness. The Son of God did many mighty works, yet never discovered the smallest symptom of fondness for applause. His works spake for themselves, and were sufficiently eloquent in his praise.

Our benevolence should run like a deep majestic river, in a silent fructifying stream. We are to “*do good by stealth, and blush to find it famed*.” We should select proper objects for the exercise of our kindness, and choose the fittest time for administering advice and consolation. How ridiculous to spend time in demonstrating the sin and folly of drunkenness, to a man when intoxicated, or the madness of anger, when a man is in a passion? Ministers, teachers and all who would instruct others, should choose the fittest time for instruction. Paul the apostle was never unfaithful in preaching the Gospel, yet, in *Galatia*, he communicated it first privately, to them of reputation, lest he should run in vain. See *Gal. ii. 2*. When the earth is soft, the plough will enter; when sinners are in affliction, then let us endeavour to rouse them to a sense of their sin and danger. When they meet with the loss of a father or mother, a husband or wife, a child or children; then let us shew from the Scriptures, and the experience of the world at large, the uncertainty of all things below the sun; how short their relation, how feeble the tenure by which we hold them, how transient the most refined enjoyments of time; the necessity of seeking happiness to the soul in God. “*a treasure in heaven, a city that hath foundation*,” and friends that will never leave us. We should accommodate ourselves to the situation of poor sinners:—There is a certain road to every man’s heart, and we should endeavour to find it out. It must be granted that God alone can open the heart, but we

should use all proper modes to gain the attention, and catch sinners with guile. When Paul spoke before Felix, he reasoned—when before Agrippa, he narrated and appealed to the Old Testament Scriptures—when he reproves the churches of *Corinth* and *Galatia*, he thunders and lightens. If we are to deal with the learned and ingenious, let us do it in a rational instructive manner; if with the obtuse, we must reprove them sharply; if with the ignorant, we should reason, persuade, change our mode of attack, till the mind be enlightened; and this is the sure way (by the divine blessing) to alarm the conscience and affect the heart; if the discolorate, the timorous and the tempted come in our way, then let us touch their wounds with a gentle hand—let a portion of our HIGH PRIEST’S sympathy animate our exertions in attempting a cure; ever keeping in mind, that our blessed Lord doth not “*break the bruised reed, or quench the smoking flax*.” *1-a. xlii. 3* and he will not suffer his servants to sport with those he has sore wounded. Let us hear their complaints, bear with their distresses, speak softly to them, and carry them as a nurse cherisheth her child.

The benevolent ought themselves to be what they exhort others to be. Vain are our pretences, if we ourselves neglect the vitals of religion. How can we exhort and beseech others to read the word of God, if the word is not our meditation all the day; or advise others to pray, while we ourselves neglect this duty; or to believe the gospel while we continue in unbelief? How preposterous to talk of the joys of heaven and the pleasures of religion, if we live without God; if the world is our portion, and we do nothing to shew forth the praise of our exalted Lord! How ridiculous to prattle about humility, while we ourselves are unbroken in spirit and haughty; to exhort men to give up support the interests of religion, and yet do nothing ourselves: not quit with a dollar, though it were to be a means of redeeming a soul or enlightening a poor Indian in the knowledge of Christ. An innocent holy life is a constant reproof to the wicked, and an invitation stronger than the most splendid profession, to go and do likewise.

We are to second our benevolent exertions, by the direct authority of God in his word. To shew sinners their doom from the lively oracles of Jehovah. Vain and impotent are our efforts and advices, if not backed by the testimony of Scripture. We should therefore be much acquainted with the BIBLE ourselves, and have it in readiness for all occasions: “*If any man speak let him speak as the oracles of God dictate.*” Let us shew sinners, Scripture authority for what we say, and press them by the truth, love and majesty of the Saviour. The voice of man is contemptible, but the voice of God is awful and terrible. It is a lasting disgrace upon many ministers, who seem afraid to quote Scripture text, as *Cardinal Bembo* said on one occasion, “*It will spoil their style*.” Is this to be like *Apollon*, mighty in the Scriptures? And yet, was he not an eloquent man? Will the Holy Ghost prefer their labored foppery, to the simple majestic style of his own word? In fine let us join a simple dependence upon God, with the highest exertions of our benevolence. It is the Lord’s blessing that maketh rich. Dependence upon his aid is a mighty stimulus to activity. Let us be self denied, and allow him to wear his own glory, and say in our most successful efforts, “*Not to us, not to us, O Lord, but to thy Name be the glory*.” Amen.

Thus sir, I have according to promise, given you further thoughts on *Christian Benevolence*, and if they meet with your approbation, you may expect soon to have some remarks on *Christian Humility*.

JAMES.

Wilmington, Nov. 1823.

A MELANCHOLY PICTURE

Columbus, (Ohio.) Oct. 11.

SICKNESS.—For the last three years, much sickness has prevailed in our State; perhaps in no part equal to that in the neighbourhood of Scioto; and here much the most severely on the margin of our streams. The diseases might fitly be termed *epidemic*—and were generally denominated, by our physicians, *bilious remitting*, and *bilious intermitting fevers*, who generally, as we believe, ascribe the cause of their predominating prevalence, in the vicinity of the streams, to the noxious exhalations from their channels, which were left bare by the drought. The disease generally yielded to medicine, but in many cases proved fatal.

The character of the weather, this sea-

son, was opposite. We had abundant rains, and the streams generally swollen to full banks: but the much desired health, which we expected, has entirely failed, and we are appalled by the most general and awful sickness, that probably ever visited any part of our country. Alas! who on looking at the desolating scene can refrain from tears? Who can contemplate the righteous visitation of Providence and be unmoved? A simple register of the mortality of our region, would, no doubt, shock the most indifferent, but it is not in the aggregate of deaths, that the principal calamity rests. For, great as they have been, they are certainly few, compared with the cases of sickness! They are not the maximum of our calamity, when we compare them with the heart-sickening scenes of the sickness itself!

We are not sufficiently informed, from the other parts of the state, to make the estimate how much the sickness of the central parts exceeds that of the residue. Though we believe that the excess is considerable—we must also make our computation of this part on uncertain data; but after considerable personal observation and inquiry, we have formed an opinion, that within the area of 100 miles square having Columbus for a centre, including the greater part of 17 counties, and parts of several others, with a population of 165,000 persons, on the first and second weeks of September, more than one half of the whole population were in a greater or less degree sick.

We also imagine, that at some future period, during the months of July, August and September, more than four fifths of the whole population have suffered either severe or slight indisposition!

The most extravagant imagination can hardly furnish a picture of desolation greater than the reality. In some places, particularly on Darby plains whole families have been lying helpless with sickness. Not one well enough to assist another to wet his feverish lips with water, and the situation of such a family has been some time unknown to their less afflicted neighbours, who were deeply engaged in administering to his own sick family. Numerous are the instances in which the funeral has been attended by hardly a sufficient number to dispose of the dead body; and we have even heard of a case where a corpse has remained more than two days, without the knowledge of the death being communicated to any neighbour, as the family of the deceased were unable to communicate it—Frequently a patient could receive no medical aid, so pressed were the physicians.

The fever of the preceding years, has, (perhaps correctly) been termed *bilious*. This year it is nearer *typhus*. It has generally the remitting or intermitting character of the former years. It has proved more fatal in this immediate neighbourhood, since the appearance of frost, though the number of new cases are fewer, and the sick list is much diminished by convalescence. The same local situations as formerly, viz. vicinity of streams and prairies have been the greatest theatre of its ravages; but, unlike its former operations, it has not been confined to low marshy grounds, but those high grounds which have been before generally free, have felt it in a destructive force. In such places, there have been quite as great a proportion of deaths.

A journey through our section, presents an unexampled scene of desolation. Houses and cabins are converted into hospitals! Our forests are unmoved by the axe of the new resident; and our tillage fields desolated by the ravages of the destroying angel. The usual season for sowing seed for next year’s harvest is past, and very little seed committed to the clods. This is our prospect of next year’s crop; and we already hear much less murmuring of abundant stores of grain, which will not sell. We do not, however, predict what a year or a day may bring forth; but, from our present calamity, we may freely exclaim, *May the Lord cut short his work in righteousness!* [Monitor.]

LETTER FROM THE KING OF HAWAII.

Composed and written wholly by himself.

Oahu, March 18, 1823.

“*To the body of the American Board.* Great affection for you all, dwelling together in America.

“*This is my communication to you all.*” “*We are now learning the palapala, (reading, writing, &c.)* We have just seen we have just now heard the good word of Jehovah. We are much pleased with [or much do we desire or love] the good instruction of Jesus Christ. He alone is the good instruction for you and us, [That is,

for all.] This recently, is the first of our being enlightened. We have been compassed by Jehovah. He has sent hither Mr. Bingham and Mr. Thurston, and the whole company of teachers to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice in their good instructing of us. Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

“*This is another communication to you.* You have heard perhaps before: but I will make it more clearly known, for your information; our gods in former times were wooden gods, even in the time of my father, before me; out lately, in my time, I have cast away the wooden gods. Good indeed was my casting them away, before the arriving here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

“*Our common father hath loved you all.* Benevolent also was Jesus Christ, that in speaking unto you, he should say unto you, “*Go ye, teach all nations, proclaim the Good Word of Salvation.*” The ministers came hither, also, to do good to us, and we have been exceedingly glad. Moreover, at some future period, perhaps, we may possibly become truly good. We are now observing the *Sacred Day* of the great God of heaven, the Author of our salvation.

Spontaneous was your love in your thinking of us, and in you sending hither, to this place. Had your not sent hither the teachers, extreme mental darkness would even now have pervaded all our islands. But no. You have kindly compassionated us; and the people of our few islands are becoming enlightened.

“*Grateful affection to you all.* May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.”

TANEHAMEHA,

King of Hawaii.

[It will be observed that the king signs his name *Tanehameha*. The reason is, that in public documents, he takes the name of his father.] Ed. Her.

HEATHEN ABOMINATIONS.

A late writer, in a highly respectable publication, has attempted to argue, that however foolish and ridiculous many of the ceremonies of the Hindoo worship may be, it is altogether unjust to found upon them a charge of immorality against the worshippers. One is ready to imagine that such apologists for the “*elegant mythology*” of India, indulge themselves in remarks of this kind, because they are well aware that those whom they oppose, dare not unveil the mysteries of abomination which they know to exist; and are restrained by feelings too honourable and sacred to be violated, from being more explicit than they are. Something, however, may be learnt, from the following anecdote, communicated by Mr. Pearce on a late occasion.

March 25. This being the time of the worship of Basanthee, a form of Doorga, I requested my pundit to set me a copy of the songs usually sung at this festival in honour of Doorga, in the month of October, as I wished to translate one or two to send to my friends in England. He begged to be excused, and at last on being pressed for his reasons, said, that they were in general so dreadfully obscene, that he could never hear them himself, nor allow any one over whom he had any influence, to be present when they were recited.—He added, that the one or two, first sung, were bearable, and he could procure them for me; but that as in the course of the night the passions of the auditors became excited by the music, dancing, and singing, the songs became by degrees so abominably lascivious, that he could not on any account, recite or explain a line. I only feel it necessary to add, that the conversation referred to the festival, as held in the house of the most respectable Hindoo in Calcutta; and let the reader judge whether the rites of Paganism here, may not well be classed with the “*abominable idolatries*” referred to by the apostle. [Lon Bap Mag.]

Duelling.—The Grand Jury of Charleston District has presented Duelling as one of the greatest crimes against the peace and welfare of society, and as equally proscribed by the laws of God and man. It is recommended that the Constitution of the State be so altered as to disqualify the principal and second from holding any place of honor, trust, or profit, and that the representatives from Charleston use every exertion to obtain a modification of any article in the constitution which may prevent the enactment of efficient laws against the practice. [So. Intel.]

CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 7.

"A Member of the New Castle Presbytery," in our next.

"S. M." came too late for this week's paper.

We learn by a letter from Colerain, that on Sabbath the 19th ult. the Lord's Supper was administered in the "Union Church," at which time, ten members were admitted, eight on examination, and two on certificate. Our correspondent observes, "that the *Amicus* may rage, and *Vindex* and *The Reformer*, and *Plain Truth*, (falsely so called,) &c. &c. may imagine a vain thing, yet the holy ordinances of God's house will be kept; the people will obey the dying positive commands of their dear Redeemer." I do not hesitate to say now, that the blessed and glorious cause of our Redeemer is reviving amongst us.

The Communion was held at Doe-run on the 26th ult. where were eight added, five on examination and three on certificate; three of the former were heads of families. To the former church there have been added 109, in about five years; and to the latter 143, by examination and certificate. Thus we see, "the Lord is most graciously blessing these churches." Glory to his name!

FEMALE LIBERALITY.

We learn that the Ladies of the Rock Congregation, (Cecil County, Maryland,) have forwarded to the Treasurer of the "Philadelphia Education Society," 20 dollars to constitute their pastor, the Rev. Robert Graham, a life member. Thus, notwithstanding all opposition, the great cause is advancing.

SELECTED SUMMARY.

Licentiate.—The Presbytery of Philadelphia, at their Sessions last week, licensed the following young men to preach the Gospel:—William T. Hamilton, Baynard R. Hall, Samuel F. Darrach, and Jeremiah Gloucester, (a man of colour,) and received five under their care as candidates for the Gospel Ministry. They have now under their care for the ministry the following young men:—Messrs. Neil, Grant, Howe, Smith, Aikman, Thompson, Christmas, David McKimney, John McKimney, Nassau Stewart. It was also made known, that one of the brethren now a member of this Presbytery, was first awakened to the concern of his soul from reading the life of Harriet Newell.

Colonization Society.—A meeting of the citizens of Georgetown, D. C. was held on the 23d of September for the purpose of forming a society auxiliary to the American colonization Society. A constitution was reported and adopted. Officers, Gen. W. Smith, President; 12 Managers; John J. Stull, Treasurer; Dr. N. W. Worthington, Secretary.

Revival in Oneida N. Y.—In Augusta, in Oneida, a revival now pervades the whole town; about 100 have already obtained the hope that they are the subjects of Divine Grace.

The reports of the Treasurers of the American Board of Commissioners of Foreign Missions, give the receipts and expenditures for the year preceding the 31st August last, as follows:—Receipts, \$55,808.94.—Expenditures \$66,379.75.

South Sea Islands.—Information is given in the London Missionary Chronicle, that the Missionaries at the Society Islands have resolved on selecting from their churches four pious native members, who are to be joined by two missionaries from Europe to establish a mission at *Marquesas Islands*. We also learn that they have it in contemplation to establish a Seminary at the Society Islands for the education of young natives, in preparation for the ministry, and that they are collecting young men of piety and promising talents with the intention of placing them in such an institution when established. A school is also to be established for the education of the children of the missionaries.

United For. Mis. Society. The managers are in want of a minister of the gospel, to take charge of the church and school at Tuscarora; a schoolmaster for the school at Cataragus, a single man; a farmer for Union, and a blacksmith for Harmony, both married men. Application may be made to Z. Lewis, Secretary of the Society, N. York.

Cataragus Mission.—On the fourth of July, in an assembly of more than an hundred whites, and the Indian Chiefs from Buffalo and Alleghany, *nine couples*, headed by the venerable chief warrior, took on themselves the "marriage vow, agreeably to the laws of God and the land in which we live." Two interesting speeches were delivered after the ceremony was performed, by Capt. Pollard, a chief from Buffalo, and the chief warrior of the village. Thus the Christian institution of marriage has been publicly recognized by this tribe, and a deep blow struck at the root of the

worst and most prevalent vices among them.

Rev Drs. Milledoler and Spring have recently visited the Missionary Stations at Tuscarora, Seneca, and Cataragus, as Agents of the Board—and took up collections on their journey amounting to \$809.26.

Wyandott Mission.—This is a Methodist Mission, at Upper Sandusky, Ohio, 60 miles north of Columbus; it is in the reserve belonging to the Wyandott Indians, which consists of 148,000 acres of fine land on both sides of Sandusky river, and with another small reserve of five miles square, is all the land remaining to the tribe. The Quakers first introduced the Gospel among these Indians; and about six years ago, the Methodists commenced their mission. More than two hundred of these idolaters have now embraced the Christian religion; a school is established. Three of the chiefs assist the instructors in preserving good order among the children. Sixty children attend, who are all maintained in the mission house.

Valley Towns.—The baptist Mission among the Cherokees, under the superintendence of Rev. Mr. Roberts, has been lately visited by Rev. Messrs. Mercer and Sherwood, of Georgia. Two or three hopeful conversions have lately taken place. "One of the converts is Wassade, a full breed, and a member of the national council."—He knows nothing of English, but has received the knowledge of the truth through the interpreter. His changed life furnishes clear evidence that he is a new creature.

Rev. Mr. Frey.—Since his return from the South, in June last, the Rev. Mr. Frey, Agent of the American Society for Meliorating the condition of the Jews, has been successfully engaged in this city and its vicinity in promoting the benevolent views of the Society. During his whole agency, a period of thirteen months, he has travelled more than 5000 miles, preached more than 4000 times, collected nearly \$6000, and formed about 150 Auxiliary Societies, which have already remitted to the Parent Society about \$3000. Mr. Frey's present term of service having expired, the Board have renewed his commission and appointed him their Agent for seven months from the first of May next, to visit the Churches in this State and in New-England, for the purposes of collecting monies, forming new Auxiliary Societies, and encouraging those already formed.

The Pope.—The death of the Pope is, at the present day, comparatively, of little importance.—Still it will not be without its political effects. Austria, which already governs by its viceregents so large a part of Italy, will undoubtedly use all its influence with the Sacred College, to induce them to invest the Cardinal Archduke of Austria, brother of the Emperor, with the triple crown. France on the other hand, may desire the election of Cardinal Louis de Bourbon, or some French subject. The College is at present composed of 48 Cardinals, of whom 34 are Italians, 1 from Malta an English subject, 1 Spaniard, 1 Portuguese, 3 French, and 2 Germans. The Archduke is only 35 years of age. His election would overturn the ancient policy of the Cardinals, always to elect an old man.

The Bible in the Chinese, and the New Testament in the Persian Language. It is the delight of those who celebrate the deeds of their favourite philosophers, heroes, or civilians, to fix on some special labour accomplished by them, and by this to immortalize their names. But where, in the whole history of their actions which respect the present life only, shall we find attempts which deserve celebrity equal to the labors of HENRY MARTYN, or those of MILNE and MORRISON? We will mention a single work in reference to each. Martyn translated the New Testament into the language of Persia; and by the united labours of Milne and Morrison, a version of the whole Bible has been made into the language of the populous empire of China, supposed to contain three hundred millions of inhabitants. By these translations multitudes may be saved from perdition, and prepared for mansions of eternal glory. And when the concerns of time shall deserve a comparison with those of eternity, then may the great and the wise of this world merit a comparison with such men as Martyn, Milne, and Morrison.

Intemperance. At N. York lately a woman, when about to heat the oven, found in it a bag of powder, supposed to have been placed there by her intemperate husband for her destruction.

Major Keeler, and his daughter, were recently shipwrecked on a small island in Lake Ontario, where they lived six or seven days, subsisting entirely on snakes and snails.

Arracacha. Dr. Mitchell is about to introduce this plant from S. America. It is a substitute for the potatoe.

New Orleans, Sep. 22d.—A revolt has taken place in the State Prison, in this city. The culprits had already reached the last door, having forced open the iron gate, and set fire to the building. A letter dated September 23d, mentions that John Williams, one of the convicts, was killed, and four wounded; one it was supposed, mortally. The attempt was a desperate one. The militia rallied, and fired upon the prisoners from the church, and other positions. From Covington Jail, Louisiana, all the prisoners except 5 or 6 recently escaped—three were retaken.

SYNOD OF VIRGINIA.

The Synod of Virginia met at Petersburg on the 24th of October. It was opened with a sermon by the Rev. Mr. Wilson, of Fredericksburg, on Acts xx. 24. The Rev. Mr. Turner was chosen Moderator and the Rev. Messrs. McFarland and Foote, Clerks. Members of the Presbyteries of Hanover, Lexington and Winchester attended: none of the members of the Presbytery of Abington were present. The Synod consists of nearly 60 ordained Ministers and the several Presbyteries that compose it, have under their care a number of licentiates and candidates. The ordinary business of the Synod was transacted with unanimity and dispatch. In addition to this, a resolution was unanimously adopted, recommending the objects of the American Colonization Society to the contributions and the prayers of the Churches under the care of the Synod. The reports made to the Synod respecting the state of religion within their bounds are said to have been interesting, an abstract of which it is understood, will be published. The Synod adjourned on the evening of the 27th, to meet at Fredericksburg on the 4th Thursday in October next.

POLITICAL.

LATE AND DIRECT FROM SPAIN.

By the arrival of the *Milo*, Captain Hall, at Portland, in 34 days from St. Lucar, (a sea port town of Spain, at the mouth of the Gaudalquivir, and about 13 miles from Cadiz) intelligence has been received as to the operations of the French armies in that quarter, to the 16th Sept. six days later than any account we had before received.

It is stated that on the 26th of August, the French attacked the Cano Frocardaro, a small island used as a Navy Yard, and were repulsed with the loss of one thousand men, in killed and wounded. It was intended to be given up by the governor; but the garrison not only defended the place, but hung up the governor without ceremony, as an example to traitors.

It was reported at St. Lucar, that the French had made an attack on or near St. Peter, the result of which was, that they had three gun-boats sunk, one frigate materially injured, and a number of lives lost. The St. Lucar accounts confirm the fall of Trocadero; but say it was sold to the French for 70,000 dollars. This of course, is denied by the French, who affirm that it was carried by the valor of their troops.

It was reported at St. Lucar, September 16th, that Gen. Alavar had retired to the castle of St. Sebastian, for fear of being shot by Riego. It appears that Alavar was one of the Commissioners sent from Cadiz to treat with the Duke, in the absence of Riego. He being on the borders of Malaga and hearing the circumstance, proceeded in haste for Cadiz, eluded the French and arrived in safety; and by haranguing the populace on the subject of their liberty, telling them it was disgraceful even to offer any terms, the negotiation was broken off.

On the 30th of August, 3000 French troops arrived at St. Lucar, from Rota, destined to act against Cadiz, and were quartered on the inhabitants. The fishing craft in the same place had all been taken by the French, and fitted up for gun boats. On the 19th it was said at St. Lucar, that the negotiations had been renewed, but the Constitutionalists doubted the fact.

From the *New-York, Com. Advertiser*, Oct. 31.

The brig *Prudent*, Captain Ellis, has arrived at Boston, in 37 days from Malaga. A ray of sunshine has again darted upon the cause of freedom; but whether it will increase so as to dissipate the darkness which hangs upon the cause of Spain, or be lost in the deep gloom of European despotism, it is impossible to tell. Riego, it appears, had not only succeeded in making his escape from the forces sent in pursuit of him from Malaga, but had defeated a detachment of French troops at Jaen, and afterwards pursued his march in the direction of Madrid. A letter from a gentleman at Malaga, to his friend in Boston, dated September 20, says—"General Riego left this place with 4 or 5000 men on the 3d, for the interior, and although the French and Spanish Royal troops, amounting to more than 10,000 men, followed him in every direction, and had shut him up in this neighbourhood—he is got clear by terrible and daily fights, and we have accounts to day of his being in the Carolina, with a very courageous, though small body of troops, equal to what he took from hence; as many have joined him after the losses he must have experienced." The same writer observes—"I am sorry to say that the war wears now, more

than ever, the character of a civil war, as the forces of the French are not adequate to their views." The foregoing intelligence is not only corroborated, but a still more favorable aspect of the affairs of Spain, presented by the following note from the American Consul, at Malaga, presented to Captain Ellis, just on the eve of his departure.

"News has just reached us that Riego after giving the French a complete beating in the very streets of Jaen, leaving 700 of them dead, besides wounded, proceeded on his march, and was in a village called La Carolina, rapidly marching upon Madrid.

From the *Philadelphia American Daily Advertiser*.

By the ship *Montano*, capt. Smith, in 28 days from Havre, we have received our regular files of Paris papers to the 24th. September inclusive, being two days later than the accounts from the French capital brought by the Canada. They contain an official account of the operations of Riego down to the 14th September, by which it appears that he reached Friegnon on the 10th, where he encountered Ballasteros, who was stationed there with his troops. An engagement took place, during which one of Riego's brigades made a movement which led Ballasteros to believe that he intended to join him.—But instead of this, they made him, General Montes, and a tumber of officers prisoners. On learning this, the French general Balonzat, is stated to have attacked Riego and obliged him to retire to Alcantara et Martos. This was on the 11th. September, Balasteros is then said to have been joined by Gen. B. nne-nain, and to have proceeded to Alcala la Real, and next day (the 12th.) he intended to pursue Riego, whose forces are estimated at about twenty five thousand, in a state of dejection.

From *Buenos Ayres*.—The government of the republic has resolved to support Spain against the invasion by the French, with \$20,000,000, to be furnished by the independent states of South America, as soon as the independence of these states shall be acknowledged by the mother country.

EXPEDITION OF MAJOR LONG.

The exploring expedition, conducted by Major Long, of the United States army, took its departure from Philadelphia on the twentieth of April last, with the view of traversing the American territory in a northwesterly direction, and returning by way of the great northern lakes. The gentlemen composing the expedition accordingly proceeded by way of Wheeling, Fort Wayne, Chicago, Prairie du Chien and Fort St. Anthony, to the source of the river St. Peter.—They then travelled down the valley of the Red river, to its junction with the Assiniboin, having ascertained agreeably to their instructions, the point at which the forty-ninth degree of north latitude, the northern boundary of the United States, crosses that river. By this it appears that a considerable portion of the country occupied by the colony of the late Lord Selkirk, or that part of it called the Pembina settlements, is included within the territory of the United States. The journey thus far was performed by land, the party being furnished with a sufficient number of horses for the transportation of their baggage and other uses.

At this place the expedition embarked on board of bark-canoes, in which they descended Red river to its mouth, crossed the southern extremity of Lake Wenepeck, ascended Wenepeck river, proceeded through the Lake of the Woods, Kamy river and Lake, and down the Thamana Tékoca, to Lake Superior.

Here they exchanged their canoes for a batteau, in which they traversed the Lake to its outlet. During their voyage through the Lake, from the fifteenth to the thirtieth of September, the weather was exceedingly boisterous, snow squalls having occurred daily for nine days in succession. On the night of the 20th, of Sept. the snow fell more than three inches deep, and the ground remained covered with it through the day following.

They pursued their voyage to Mackinaw in the same craft, and there left Lieuts. Scott and Denny, and the guard detailed at Fort St. Anthony for the service of the expedition, with orders to rejoin their regiment on the Mississippi.

They then sailed for Detroit on board the revenue cutter A. J. Dallas, where they embarked on board the steam boat Superior, and landed at Buffalo.

Pursuing their journey homeward, they took their passage on board one of the New York canal packet boats at Rochester on the Genesee river, and travelled on the canal to Albany, whence they took the customary route to this place.

We are happy to learn that no accident or misfortune worthy of particular notice has happened to the party; that they were, for the most part, treated civilly by the natives, and with the utmost hospitality at the establishments of the Hudson Bay Company, several of which they passed on their route. Their town extended to the fifty-first degree of north latitude, and embraced a circuit of more than 4,600 miles, upwards of 3,000 of which were through a savage wilderness remote from the abodes of civilization. This long and hazardous expedition has been completed in the short period of three days less than six months, and greatly redounds to the credit of the distinguished scientific officer by whom it was conducted, as well as to his intelligent brother officers and companions. It will also, no doubt, add much to the stock of knowledge of our north western territory and its resources.

OBITUARY.

DIED.—On Friday last, Mrs. ELIZABETH WINSLOW, wife of Mr. George Winslow. She made a public profession of religion a few years ago, and has given evidence of the sincerity of her faith by her works since. Her exit in the meridian of life, teaches the necessity of an early preparation for death.

—On Tuesday last, in this place, Mrs. MARGARET PAULSON, wife of Mr. Aaron Paulson. The deceased leaves a distressed family to lament her sudden exit. But she leaves them strong grounds of confidence that their loss is her eternal gain.